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ABSTRACT

Man answers a natural call for adventure in many ways including escape into fantasy, vertigo seeking, kinetic euphoria, and by exercising the pioneer spirit. Adventure education can help equip people to satisfy their need for adventure in meaningful, enriching ways. A reaction to unsatisfactory educational milieus, adventure education has emerged from the philosophies of Socrates, Rousseau, Locke, Kilpatrick, Hebert, Hahn, and others, and from the combination of such endeavors as children's camps, the outdoor education and recreation movements, physical education curricula, and the experiential education movement. Most adventure education programs are guided by a humanistic philosophy of "education through adventure", and have goals similar to those of the Colorado Outward Bound School. In addition to providing environmental and cultural education, the programs strive to improve participants' self-esteem, self-awareness, self-assertion, and acceptance of others. Adventure usually involves new and unusual situations which are deliberately sought and often charismatic and offers stress, deprivation of comfort and security, and uncertain goals. Faith and the desire to succeed are important ingredients. The challenge for adventure educators is to use a problem solving approach, "guided discovery", and feedback techniques to facilitate the achievement of educational objectives and to make learning more adventuresome. (SB)

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THE NATURE OF ADVENTURE EDUCATION

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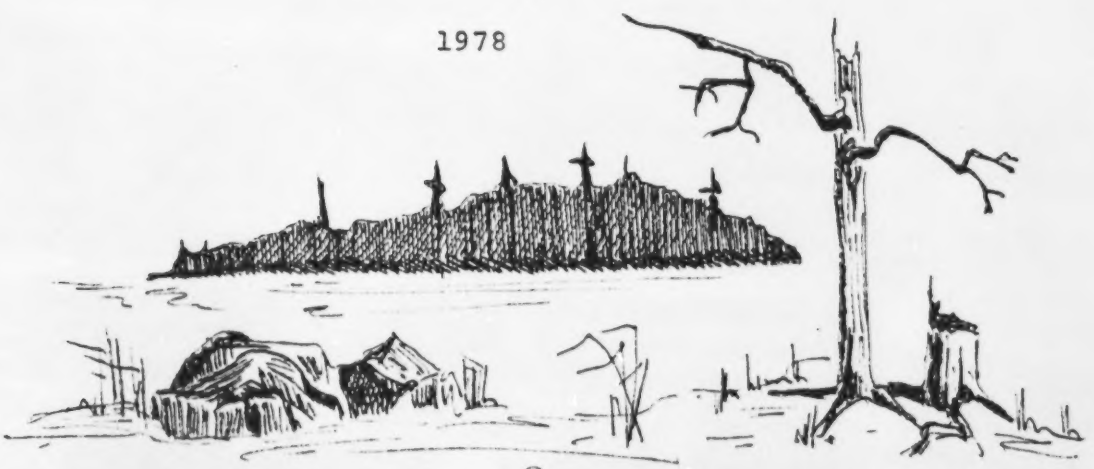

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THE NATURE OF ADVENTURE EDUCATION

INTRODUCTION

In 1913, Sir Ernest Shackleton placed an advertisement in the London Times; he was seeking seamen for his incredible voyage that was to sail in the Southern hemisphere and attempt to cross on foot the 1,800 miles of forbidden land of the Antartica continent, carrying the British flag. The advertisement promised hardship, long hours, low pay and a possibility of no return. He was flooded with more than 5,000 applications for the 65 men that he needed. This was the greatest number of responses to an advertisement that the Times had ever received before or since. (Shackleton, 1920).

For the thousands who responded to the advertisement, and for the unnumbered thousands who dreamed about joining Shackleton aboard the Andurance and the Aurora, it is a manifestation of a quest for mystery, the unknown, challenge and adventure.

> ADVENTURE! There's the whistle of the wind in it, the buzz of discovery. It sings of striving and sharing, of storm and after calm. Like the men of Shackleton's time, the young people of today want to strive and share. They seek the buzz of discovery--the turbulence of a storm and the peace of the after calm (Defries and Smith, 1972).

There are some good reasons to believe that it is part of being human to want to risk and to seek the euphoric satisfaction of an adventure moment. Adventurism is as wide as human cultures and as long as human history. There is perhaps a genetic explanation for this kind of human behavior that we all seem to exhibit (some more than others, of course).

For millions of years, man's life was a struggle for survival; it was perilous. Man had to challenge the elements, he was required to take chances and risks for his own welfare. His life was a true adventure in the real sense of the word. Only those that had this adventurous spirit survived; it was the law of the fittest. Through the ages, this psychological attribute has been transmitted from generation to generation. It is only in the past few hundred years or so that most human beings have been able to harness the forces of nature to their advantage so that today we are being freed of the necessity of risk taking and enduring environmental stress. This is the era of physical freedom and leisure.

However, adventurism is still in us; we are born with this tropistic inclination for risk and adventure, we are motivated by inherited "adventurous genes". There is no more need for adventure except to satisfy our "quest for zest" as Professor Wipper of the University of Toronto would describe the phenomenon. Adventure, like play, religion, or violence, is a form of human expression. If our adventurous spirit is not nurtured, and cultivated allienation from life itself will develop.

This paper attempts to present an overview of the concept of adventure. It should provide the reader with a greater understanding of the foundations of the movement for adventure education as well as some elements of its rationale. This paper also deals with conditions for adventure and some pedagological considerations in leading adventure experiences.

The Modes of Adventure Expression

Man is answering the call for adventure in a variety of ways. Some of man's adventures are expressed in a very creative and beneficial manner while other forms of adventure are rather mondane and even destructive.

For a better understanding, the adventurous expressions of modern man has been regrouped in four categories: (1) escape into fantasy, (2) vertigo seeking, (3) kinetic euphoria, and (4) pioneer spirit.

Escape into Fantasy

It would be fair to state that most people do not have the necessary skills (mental as well as physical) to engage in nature-oriented type activities where one has to rely on his own resources and aclimatization in order to achieve the inherent successful satisfaction. Contrary to the experience of the caveman or the aboriginal people of this continent, the natural environment has become something to be feared and avoided. So we have retracted into comfortable, controlled environments where adventure is at the flip of a page or the switch-on of the T.V. screen.

We would rather be a spectator rather than an actor. We enjoy, because of our impotence perhaps, to project ourselves in the fictitious production of the publishers, the movie companies, and the T.V. networks. We see a bit of ourselves in the actors, it is an innocent dream,it is a pleasant fantasy,it is a nice way to escape the reality of the adventurousless life style that we have created.

Many models of adventure and heros have been proposed to us by the media. Mathé (1972), in his essay on the theme of adventure in literature, provided an interesting typology of adventurers.He denounced eloquently the super abundance of heros that are created simply to satisfy the consumer demand.

> "This over-production and publicity are a result of bad press: they denounce a product manufactured in chain, just like fashion. They are not the fruit of a creative effort but they are merely recepies based on too easy success. It appears that there is a cheap conspiracy — between the editor, the author, and the reader. The first one flirts with the depraved taste of the public and passes along his order:write me more Maigret, James Bond, and San Antonios;(each category of these novels has its hero which gives it its trademark and guaranties its audience). The writer executes the order: so many pages, delivered on fixed dates, using common patterns and procedures, and a ritual language which is expected by the consumer". (p.7)(free translation).

Today's child, youth, or adult is at times, it seems, somewhat of a Spider Man, Wonder Woman, James Bond, Barretta or one of Charlie's Angels. We have become "bionically" immersed into this subculture of artificial heros.

Some people prefer to relive in thoughts, the adventure of others. The most successful lessons of history in the classroom are those that included this element of suspense and "dénouement" where some roles are singled out, personified and carefully dramatized. The true pioneer stories, Indian stories and war stories are constantly reinacted and never loose popularity.

In the most recent years there seem to be a great demand for grusome type media entertainment. For example, many have read and watched on the giant screen, the tragic event that appeared in 1972 to the South American rugby team when their plane crashed in the Andes and where they had to revert to cannibalism in order to survive.

Knowing the potential market for such stories dealing with the bizarre, the mysterious and the scary, movie makers produced such films as "The Exorcist" and "Jaws" that brought millions of dollars in revenue.

This type of entertainment seems to appeal to the side of man that likes to be shocked by repulsive scenes. Viewers attend not to delight the story but to test themselves as to whether or not they can get moved or scared by the scenes. It is a form of innocent risk taking. It is the testing of one's

own bravery in some way.

Vertigo Seeking

Evidence is mounting that people are seeking the "kick" of a moment, the climactic relief of induced tension, or the "high" of a bodily reaction. These kinds of opportunities are the product of the technological society. Man can experience the great feeling of vertigo through his machines and his drugs.

Ways to obtain the sensuous pleasure of the dizziness effect of the vertigo are range from a very passive form of involvement to a more active form where the participant is not just being "vertigoed" but has some control on the cause and effect of the vertigo.

Perhaps the most passive form of experiencing vertigo is through the use of drugs and alcohol. Consumption of these chemicals fulfills, in many cases, the elements of adventure described further on. They are used to break the routine, to be in a different state of mind, and in the case of hallucinogenic drugs, they are used out of curiosity, out of thrill, out of adventure. The user hopes to escape into a better "trip". It is done to experience the unknown, to "see what will happen".

We have enough evidence of the ill effects for the person and society of abuse of this practice. Without making a value judgment on alcohol and drug consumption, one can honestly pity those that are limited to this only form of risk expression.

Another passive, but innocent, form of being "vertigoed" is for the person to be driven by a machine. The exhilaration

of riding a roller coaster, a ferris wheel or other similar midway machine is undeniable.

A more active encounter with the adventure machines is where the subject "drives" it and, therefore, determines to a certain degree the level of vertigo he so desires. This is easily exemplified by the sand dune buggy, the motor boat, the snowmobile, the air plane, and the like.

Kinetic Euphoria

Another mode of adventure expression are the so-called high-risk sports where in most cases man is challenging the natural elements, trying the almost impossible, sometimes defying the laws of physics. This type of adventure is characterized by a "moment" of a high thrill.

Contrary to the passive form of Vertigo Seeking, the Kinetic Euphoria participant has to rely almost entirely on his personal skill in order to reach the desired sensation in a safe manner. This requires the acquisition of complex skills, knowhow, and quick judgment to succeed. The pleasure is derived from the accomplishment of a complex kinetic use of the human body where there is a risk of peril in the process. Mistakes can de dreadful. Among activities in this category are: parachuting, hang gliding, downhill skiing (under certain conditions), white water canoeing and kyaking, rapelling, etc. Two recent feature films superbly illustrated this dimension of man, "The Man Who Skied Down Everest" (1975) and "The Edge" (1976).

The future of this form of adventure expression is limited only by our imagination. The kind of thrilling experiences that technology will bring is on one hand very exciting and on the other a source of many concerns. New drugs will be invented which will create all sorts of new and exciting effects, new amplified sensuous machines will also be invented, different types of traveling machines such as a back pack helicopter are also foreseeable. Practicing our regular activities in zero gravity will probably be among the most popular; we can imagine the sensation of diving and swimming into a zero gravity pool (room?) where swimmers are flying in and out of huge floating bubbles of water!

Pioneer Spirit

An increasing popular type of adventurous behavior can be observed in the millions of people going camping, on foot, in canoes on snow shoes or skis. They are seeking adventure by traveling and living in new remote places (at least new to them).

They seek to experience the thrill of facing dangers or exploring the uncharted areas of the wild, or living in a primitive way, or reaching the feeling of being able to survive on one's own, or having a taste of the rugged life of the early pioneers or frontiersman. In sum, what our ancestors did for survival is now undertaken in the name of recreation.

The Pioneer Spirit or the need for adventure is not the only factor that motivates wilderness uers. Their motivation is created by a very complex set of social and cultural

influences, such as an escape from civilization, an aesthetic and spiritual attraction for the wilderness, the intense interpersonal relationship of small group living and the health benefit of being physically active outdoors.

This category of adventure seekers is generally characterized by a desire to be deprived of modern convenience, by the enjoyment of enduring environmental stress, and by the pleasure of a sustained effort. For some it borders on a masochistic attitude. This type of outdoor adventure also requires a fair amount of skill, knowledge and judgment to pursue the activities.

The"Pioneer Spirit", the "Kinetic Euphoria", and to a lesser degree the "Vertigo Seeking" type of behaviors, are observed mostly among those who have achieved a lifestyle which is devoid of physical stress and discomfort. All the research in demand analysis of outdoor recreation points out that these types of activities are practiced mostly by those who have had college education and who are in the middle and above economic brackets of society. Adventure recreation is enjoyed by those societies that have reached a higher degree of literacy, of economic independence, and of leisure time.

The Challenge for Education

> Youth demands adventure, adventure is part of the growing up process, and if adventure is not planned in our educational process youth will create his own adventure often in unacceptable or illegal ways.
>
> Paul Petzoldt, Senior Advisor, National Outdoor Leadership School.

We know that people engage in all sorts of adventure activities; these range from social adventure to wilderness adventure, from intellectual to criminal adventure, and from business to political adventure.

The challenge that is facing the educator is to "equip" people so that they can satisfy their need for adventure in meaningful and enriching ways. A person must be exposed during his school age to a variety of situations or activities in which the need for play, for risk and for adventure can be expressed. In the process and with proper counseling one should be able to discover what forms of adventure expression are most beneficial and what forms are most suited for his particular personality. Educators should not condemn or despise the less active form of adventure activities but, on the other hand, should encourage and provide opportunities for more "self-propelled" and self-directed types of activities. It is the role of education to provide constructive alternatives to the overwhelming ready-made passive entertainment that is being provided simply to be consumed. These ideas are in accordance with the principle of leisure education that tries to help the learner develop the necessary philosophy, attitude, and skill to make his leisure a source of enjoyment and enrichment.

Another challenge for the educator is to utilize the medium of adventure to achieve some of the objectives of education. Evidence of the positive impact of personal growth and

development of adventure-oriented programs are mounting. (Iida, 1975)

We know that the need and ability to venture, to risk, to try the unknown, can be learned and the need must be nurtured (Meyersohn, 1970).

Perhaps the greatest challenge for educators is to learn to adopt the theme of adventure in education, in other words, to make learning more adventurous. It takes a creative teacher to make the learning of biology, of history or language adventuresome. It is possible; some have done it quite successfully and lots of good reference material has been produced in the recent year on this type of pedagogy.

Adopting and adapting the concept of adventure in the school curriculum recognizes that experiencing adventure is not limited to climbing the highest mountain but that it starts right in the school yard of the school and logically progresses to more complex and diversified situations.

The Emergence of Adventure Education

Adventure Education, like so many other educational innovations, has not emerged in a vacuum. Basically it has been a reaction to a variety of unsatisfactory situations in educational milieus. For example, we often hear: "School is a "drag", it is not relevant, it is not centered on the learner, and it is not conducive to personal growth". But there is "nothing new under the sun". For many years leading authorities in education have pointed out the potential of adventure, experience, self-

directedness, and self-awareness.

Socrates (469-399 B.C.), with his "Know Thyself" principle, laid the foundations of the Romantic movement in education and the notion that knowledge is not outside the person but is the person. If a man is to be the measure of all things, then, he must know his inner strengths and weaknesses, for only this can be considered as the wisdom within reach (Meyer, 1975, p. 9).

For Rabelais, informal learning, spontaneity of interest, natural exuberant activities and reason were ingredients in an ideal pattern of learning (Wilds, 1965, p. 263).

Jean-Jacques Rousseau proposed a philosophy of education which stresses physical activities in the natural environment where learning emanates from senses and experiences and where the natural needs of play and curiosity are put to use in learning (Meyer, 1975, p. 215).

For Parker, the "Father of Progressive Education", the most precious power of the individual is the power to make choices.

> "Control from without the person to choose, for whatever reason, neglects the development of self-control from within. Control from within can develop only in situations in which the individual can make his own choices, act on them, and learn the consequences" (Weber, 1960, p. 292).

The process of learning--not the thing learned--was the essence of John Locke's philosophy (1632-1704). Locke, a

progressivist, espoused a sound mind in a sound body (Weber, 1960).

John Dewey and many of his followers brought up the notion that learning is experiencing, it is the process of finding answers to human inquiries. He wishes education to be participatory and advocated that it was through direct experience that the child could relate to his world (Dewey, 1900).

William A. Kilpatrick, a student of Dewey, expanded on his master's theory by bringing into the school curriculum the activity-centered approach and the problem-solving style of teaching. He is remembered by his notion of "wholeheartedness" which suggests total involvement of the student in his proposed "project approach". In this approach the acts of judgment, choice, and commitment are vital (Broudy and Palmer, 1965).

During the era of the war on methods in physical education in Europe, George Hébert left his mark with his concept of "natural" movement in the natural setting. He disclaimed the value of analytical and artificial exercises and the need for constructing elaborate gymnasiums when the "open air" offers so many attractive and challenging obstacles for natural and useful movements. His approach to teaching was global in solving locomotor problems. Although his influence was most felt in Europe, "hébertisme" is now a very common camp activity among the French speaking camps in the Province of Québec (Cousineau, 1975).

The most articulated German-born educator who really set the pace of adventure education is Kurt Hahn. Hahn was at

the origins of the Gordonstoun Schools and the Outward Bound Schools in the late forties in England. Because of some of the failures of modern industrial society, Hahn saw an ever more urgent imperative to provide youth with an urge for adventure. He strongly opposed the conventional view that "the crises and lethargy of adolescence are an inevitable stage in development". Hahn, a follower of Rousseau and James, postualed the value of "experience therapy". He felt that youth needs to test and prove themselves if they are to discover and realize themselves. His educational schemes were comprised of four basic areas: (1) athletic, (2) expedition, (3) project, and (4) rescue service. He stressed the reach of outwardness in individuals by his insistence on voluntariness, service, risking for others, and international understanding. He seeked a "Reverence for Life".

For Hahn, the acceptance of risk became a means of education, a way to make it possible for young people once again to feel wonder and astonishment. Education is a matter of "rapport"; Hahn's mission was to lead the students back to nature, his neighbor and himself (Rohr, 1970).

Naturally this brief inventory of world renowned educators is far from being exhaustive. Most educators, in one way or the other, have expressed in their own style or alluded to the need and the value of exposing the child to the real world, of getting him to take his learning into his own hands, and of exposing him to challenging learning experiences. The selected group of educators discussed above laid the foundations of adventure education.

From a sociological point of view, the adventure education movement has evolved from a combination of certain institutionalysed sectors of human endeavors.

1. Children's camps: Perhaps the first structured adventure projects undertaken for education and recreational purpose took place in the summer programs for children. The summer camp movement began with this century and ever since thousands of children are taken each summer on overnight trips and have had the opportunity to experience adventurous activities.

2. Outdoor recreation movement: The 1961 voluminous data of the Outdoor Recreation Resources Review Commission in the United States clearly identified the trend for people to recreate outdoors. This trend has not stopped since and the projections for the future are overwhelming. Many adult clubs have organized around a given outdoor activity and have helped their members through clinics and courses to learn the necessary skills for adventure experiences. It is through this process that good leadership has developed and spilled over into the school system. Adventure activities are now sponsored by a wide variety of recreational agencies which are just as educational as recreational. Perhaps the most influential institutions in adventure education has been the Outward Bound School, followed closely by the National Outdoor Leadership School (Metcalfe, 1976).

3. Physical Education curriculum: Some limited but rather significant numbers of school physical education programs have now realized that human motion does not have to be limited to either a gymnasium, a pool, or a track-field, and that sports

is not the only means to "physically educate" a student.

In some instances some of those programs were introduced out of panic because of the cry for relevancy by the students and because of the apparent decrease of interest in the traditional physical education class. However, some genuine outdoor adventure programs emerged through the departments of physical education of certain high schools. Perhaps the finest reported examples are the Outer Program of the Atikokan Board of Education in Ontario (1965), followed by Project Adventure at the Hamilton-Wenham Regional High School in Massachusetts (1971). These two programs were greatly influenced by the Outward Bound approach and successfully adopted the Outward Bound philosophy into a high school situation.

4. Outdoor education movement: Up until the seventies the efforts among the proponents of outdoor education, and environmental education, had been limited to extending subject matters into the real world settings such as a cemetry, a pond, or an urban center. The method aimed at a more direct approach in learning. The adventurous approach in learning outdoors and in developing a stewardness attitude toward the earth is more recent but is rapidly gaining momentum.

> Among the promising developments in the growth of outdoor education are adventure kind programs, particularly appropriate for secondary schools, colleges and older youth....Vigorous programs of action and adventure will be far more important in improving the physical world

than all the verbiage of the prophets of gloom (Smith, 1973).

Many workshops for outdoor educators have been sponsored by teacher associations, government agencies, and colleges and universities all across the country. They have included such elements as survival technique, first aid, canoe tripping, white water canoeing, rock climbing, back packing, solo camping and winter camping.

5. The trend toward experiential education: Adventure education is one of the well-accepted components of the experiential education programs that are also gaining popularity. Experiential education attempts to provide practical experiences that are real rather than simulated; experiences that are challenging and which extend the capacities of the student as fully as possible while urging him to consider every limitation he perceives in himself as a barrier to be broken through. In addition the approach emphasizes challenges that have been chosen by the student, and goals which are not easily accessible but risky ones that will exercise the ability in making appropriate choices.

Gibbons (1975) presents the five basic challenges that are found in most experiential education programs.

(a) Adventure: a challenge to the student's daring, endurance, and skill in an unfamiliar environment.

(b) Creativity: a challenge to explore, cultivate, and express his own imagination in some aesthetically pleasing form.

(c) Service: a challenge to identify a human need for assistance and provide it; to express caring without expectation of reward.

(d) Practical Skill: a challenge to explore a utilitarian activity, to learn the knowledge and skill necessary to work in that field, and to produce something of use.

(e) Logical Inquiry: a challenge to explore one's curiosity, to formulate a question or problem of personal importance, and to pursue an answer or solution systematically and wherever appropriate by investigation.

The Fox Fire Program has been a fine example of expetiential education with minority groups in search of their own cultural identity. The search is undertaken by the means of direct experience and field research and the findings are expressed in journalistic form.

As one can see, the emergence of outdoor adventure education has its roots in many sectors of education and recreation. The idea is not new but its revitalization and operationalization into educational institutions is rather recent.

Adventure education has many labels (the term itself is a label); unfortunately people identify themselves with a label and therefore remain divided in their efforts for a pertinent service to youth. However, the underlying similarity of their goals and objectives serve as unifying forces.

The Objectives of Adventure Education

The justification and the rationale for the outdoor adventure approach in education are not limited to experience adventure. "Education about adventure" has some merit as it may prepare a person for a wider range of leisure activities or for reacting more effeciently in case of an emergency or a disaster; this latter outcome is often referred to as survival education.

However, it appears that most adventure programs are guided by a humanistic philosophy which can be summarized by "Education through Adventure". The people of Project Adventure in Massachusetts identify the educational goals of adventure education in the following categories:

1. To increase the participant's sense of personal confidence.
2. To increase mutual support within a group.
3. To develop an increased level of agility and physical coordination.
4. To develop an increased joy in one's physical self and in being with others.
5. To develop an increased familiarity and identification with the natural world.

"Their struggles are often the beginning of maturity which we believe entails, in part, having real experience with a wide range of natural human reactions--fear, joy, fatigue, compassion, laughter, pain and love" (Rohnke, 1977, p. 8).

The Outward Bound School of Colorado developed a series

of instructional objectives based on Meager's model of behavioral objectives (Harmon, 1974). An overview of these is presented as follows:

1. Effective Objectives--Improvement in Attitudes and Values.

- Increased sense of personal worth and self-confidence.
- Improved interpersonal communications (one to one).
- Improved group interaction skills
- Improved social attitudes (attitudes towards society and unknown strangers).
- Improved spiritual, moral and ethical values.
- Increased environmental awareness.

2. Cognitive Objectives--Improvements in Intellectual Knowledge and Skills.

- Improved knowledge of first aid.
- Improved knowledge of map and compass.
- Improved knowledge of wilderness environment.
- Improved knowledge of group interaction processes.

3. Psychomotor Objectives--Improvements in Physical Fitness and Skill.

- Increased physical adaptation to outdoor living.
- Increased backpacking skills.
- Increased mountaineering skills.
- Increased river rafting skills.
- Increased seamanship skills.

The affecting domain is receiving priority in the goals of adventure programs. It is in this area that research has demonstrated significant gains in exposing young people to phy-

sical challenge, risk and stress. (Cousineau, 1978)

For example Smith and others (1973) utilized operational definitions of four criterion objectives in the measure of the affective domain for Outward Bound programs: self-esteem, self-wareness, self-assertion and acceptance of others.

1. Self-Esteem: A person high on this scale will endorse statements which indicate his valuing of himself as a person of worth, his perception of himself as neither vastly superior or inferior to other people, his acceptance of himself regardless of weaknesses, his acceptance of his physical body, his mental abilities, his ability to relate to others, and his own standards. He will reject self-deprecating comments, as well as fears of judgment of him by other people.
2. Self-Awareness: A person scoring high on this scale will show evidence of self-examination and analysis by indicating that he has engaged in these processes and feels in touch with himself and aware of his emotions, abilities, potential and limitations.
3. Self-Assertion: A person scoring high on this scale will endorse statements which show activity rather than passivity, which indicates taking rather than avoiding leadership and responsibility, which indicate confronting rather than avoiding fear-provoking or challenging situations.

4. Acceptance of Others: The person who endorses statements of compassion for other people will score high on this scale. Acceptance of others regardless of their weaknesses, willingness to assist the less able person, taking responsibility for others when it is necessary, are all components of this construct. (p. 16-17)

Of course, what adventure education hopes to achieve and what it in fact achieves are probably two different things. We know of some of the impacts of adventure education but we certainly have not measured them all.

Some of the values of adventure education, which are rarely mentioned, are in the area of environmental education and cultural education. Many programs of environmental education have limited themselves to studying, in a scientific manner, what is wrong with the environment today. This approach is negative, pessimistic and discouraging. Without refuting the need for fact finding about the environment there is reason to believe that conserving and caring attitudes will only be developed if accompanied by a certain amount of emotion and affection for the earth. The "dumb love affair" with the earth should not be refuted because it is irrational or unscientific; we must remember that learning and human behavior are often also irrational or unscientific. Adventure experiences are great opportunities to immerse the participant in what is beautiful about the environment; it is a chance to encounter the sublime

with heart and soul. It is for the attuned leader to capitalize on this opportunity so that the participant can progress through the three stages of environmental education--to know, to care, and to act.

"To know" must include affection, passion and appreciation of the awesomeness, mysteries and aesthetics of nature because it appears that human beings care and act upon only those things that they love. There should not be any shame in using emotions as a starting point in environmental education.

Many of the adventure experiences are closely similar to the aboriginals' and pioneers' way of life. This is a great opportunity for living history and consequently the development of greater appreciation of our cultural heritage. In the preparatory phase of an expedition much reading related to the land to be traveled should be prescribed. For example, the study of the Fur Routes and the different types of native canoes utilized for travel will greatly enrich a canoe trip experience and make it much more meaningful than a mere physical trek.

The Conditions of Adventure

It is rather difficult to define adventure, therefore, some criteria are necessary to set the parameters of what is adventure in the context of education.

Many programs define adventure by listing the activities that are commonly practiced; in many cases adventure education is limited to rope courses, group initiative games, rock climbing, and in some instances canoeing, backpacking and winter camping.

Adventure is a state of mind, it is not an activity. Naturally this state of mind is more easily attained by the practice of certain activities more than others. It is a state of mind where one becomes aroused by the excitement of the experience. It is taking a calculated risk, sustaining a certain stress and being able to say, "ouf!" when the challenge is successfully met.

The activity in itself is not a condition of adventure, it all depends how it is being presented, who are the participants and what level of challenge is expected.

Generally speaking, an adventure should meet a combination of the following conditions:

1. The situation should be new and unusual. Adventure is the opposite of routine and the same adventure cannot be relived twice. Adventure is a directional process toward the unknown (new knowledge, places, people, skills or feelings); once the unknown has become known, it is time for another challenge. Contrary to what the novice adventure leader may think, one can never run out of newness, only imagination.

2. The situation is deliberately sought. The records show that many people have overcome some very outstanding challenges in disasters such as wars, earthquakes, fires, plane crashes, ship wrecks, and other similar accidents. These circumstances were not undertaken with a purpose, they just happened, they were undesirable. For the survivers who were victims more than adventurers, we can safely assume that much was learned during the ordeal, however, this is not the type of educational expe-

rience that is proposed for youth. The notion of voluntarism is of prime importance in the pedagogy of adventure education.

3. The situation offers charismatic moments. Adventure is man expressing his playful dimension. It is undertaken to be exciting, amusing and pleasurable. This does not mean that effort, pain and stress does not enter the picture, but in the balance there seems to be more pleasure than pain. Not all adventures finish with a profit on pleasure. The sponsors and leaders must carefully calculate the odds in favor of a pleasurable outcome.

4. The goal of the endeavor is uncertain. Contrary to sports where everything is predetermined, even when it is going to be over, adventure is dealing with uncertainties and a bit of suspense. The more suspense and uncertainty the greater the thrill and consequently the greater the risk. Adventure is anywhere between total uncertainty and total certainty. But by definition, there is no adventure if there is no chance of loss, failure or even peril. It is even suggested that it is by experiencing risk of death that one can really become alive. Planning in adventure education is extremely important, but overplanning also diminishes the adventure effect.

5. Stress must be present. The pleasure and educational benefit of adventure experiences are an after-effect proposition. It is how we cope and overcome environmental and psychological stress that determines our feelings of accomplishment. These feelings are directly proportional to the amount of effort that needs to be sustained. In many instances an adventure includes

a "point of no return", a commitment to complete a task, a situation where once engaged it must be completed otherwise the consequences can be very regretful. This is the case of the canoeist engaging in a turbulent stretch of river. He cannot stop the "adventure" at mid-point simply because he feels like it. Adventure in this context is to go along and join the elements of nature rather than conquer and fight them.

6. There is deprivation of comfort and security. To experience adventure is to experience a life style where the commodities that we are used to are removed and where we have to rely more on our own resources than on technology.

It is also experiencing the feeling of not being sure if we will succeed, get hurt, get lost, or fall. It is dealing with fear, confronting it and controlling it.

7. There is desire to succeed. This condition must be present otherwise participation would take on a suicidal element. This has been witnessed on many occasions in accidents where those who survived were those who had a stronger will to survive. Realistic challenge must be established with the calculation of the risk involved and with the assurance that success will be met. There is no place for naïvety in adventure.

8. There is an element of faith. To reach an adventurous goal one must show faith and trust in himself, others and the limited equipment selected for the adventure. Adventure develops trust and self-confidence but these are also conditions for success. The unsecured and untrusting cannot fully benefit from adventure, but it is probably this same person who needs it most.

The above conditions do not limit adventure activities in the outdoors only. They can serve as basis for developing educational challenges in the intellectual, social, aesthetic, scientific, and physical dimensions of education.

Pedagological Considerations

Adventure education does not need teachers, it needs leaders capable of setting an appropriate learning atmosphere where the student will experience what learning is all about rather than be a spectator of the "art of teaching". So much effort has been placed on teaching methodology and so little on learning. Because something is taught does not mean that it is learned. Learning is not necessarily the outcome of teaching, it is a personal internalization of an experience learned by the learner.

Adventure education espouses the philosophy of experiential education. It supports the notion that the leader is a facilitator of learning; a person who accepts to step down from the podium and become an "administrator of learning experiences". This is a less glamourous role and perhaps a role that should not be suggested to the novice teacher who needs to "teach others" in order to build his own ego and who needs to feel good about having "covered" the subject.

But the real teacher is one who lets the subject be "uncovered" and "discovered". It takes a more secure person to play a more "behind the scene" role by allowing his students to learn without him, by allowing them to make mistakes and to fail.

These two elements,incidently,should be considered as rights for the learner.

In so many instances there is no need for teaching but the necessity of supply access to the opportunity and the challenge. The finest example of this is how we have all learned to peddle a bicycle without ever having taken "lessons". In the ancient words of Lao Tzu (604-517 B.C.):

> A teacher is best when people barely know he exists. Not so good when people obey and acclaim him, worst when they despise him....But of a good teacher, who talks little, when his work is done, his aim fulfilled, they will all say "We did this ourselves (Wilds, p. 29).

Most outdoor adventure activities can be learned by a problem-solving approach. The participant is explained what he is expected to accomplish; the solution as to how to solve the problem is left up to him. Through trial and error, he should progress toward the best solution.

The next step used by the leader should be one of "guided discovery" where the learner is encouraged to try alternative ways, or to try the same thing with an added complication. For example, a person may have figured out the most efficient way to travel through a rope course; a next challenge would be to ask him if he could do it with his eyes closed.

A third step is with feedback on performance. This is a much neglected part of outdoor leadership. The feedback should be personal and honest, it should deal mostly with the good

points of the students' performance and behavior. It should also include comments to make the student feel good about himself. There should be an atmosphere of sympathetic understanding for the uncertainty felt by some students.

Adventure challenges are never compulsory for the students or at least the student should always feel that what he does is of his own choice. The student at the top of a cliff is never told that he has to rapel down but he is subtly challenged, encouraged, talked into doing it. By no means should he be made to feel guilty or ashamed for not trying. On the contrary, this is a student that needs more help than the others.

A good outdoor adventure leader is one who can judge his group in terms of the intensity of the challenge that they are ready to tackle. Too small a challenge will not bring the potential benefit of adventurism and too big of a challenge will result only in experiencing failure followed by a feeling of discouragement and incompetence.

Leadership style must vary with the many differing circumstances of an adventure program.A problem-solving and guided discovery approach has its limitations. In matters of safety and welfare of the participants, the leader must keep the ultimate authority and he is the one who must react and intervene in the case of an emergency. He may be required to be extremely directive even if it goes against his philosophy of learning. Safety of the participants cannot be second, even to learning.

One thing that any teacher must realize is that the experiential model of teaching is much more work than the tradi-

tional didactic model. The amount of planning necessary to "package" a challenge for the students is considerable. The actual activity is demanding with all its spontaneous unpredictabilities. The follow-up also requires a fair amount of work.

> In any extended integrative experience the teachers are revealed as more complex human beings because they must assume a greater variety of roles than they would in the classroom. The teachers, therefore, risk personal vulnerability while they become involved with the students in a broad range of concerns; some of them important and dramatic, others much more trivial; some in which the teacher is expert, others in which the teacher is not (Project Adventure, 1976, p. 10).

It takes a very special teacher to take the risk of leaving the comfortable classroom and the convenient nine-to-four schedule. It means confronting the administration and exposing oneself to criticisim and greater liability. In this era of apathy among teachers, it takes a very dedicated and convinced person to dare to care for his students, to wish them to experience the real world and to relate to them on a personal level. It takes a teacher who is committed to teach students rather than a subject matter.

If a minute portion of youth is able to taste the flavor of growing up in an experiential and adventurous manner, it is because there are still men and women who continue to believe that youth is the greatest renewable resource that this planet has produced.

Summary and Conclusion

This article attempted to demonstrate that the outdoor adventure education movement is not such a "far out" innovation; on the contrary, it is a process as old as mankind which today is probably even more relevant to the development of the person.

What is perhaps new is the ways in which man has expressed his adventurous spirit. This has created a great challenge for the educator who must respond to the apparent quest for first-hand new experiences that offer uncertainty and challenge. They also have to face the task of offering alternatives to the overwhelming emphasis on the television adventure consumption by youth.

The proponents of outdoor adventure are of the opinion that experiencing adventure is a source of growth for youth. Their opinion has been supported by the recent research studies which has demonstrated a passive gain in the participants' self-concept and selected personality traits. (Cousineau, 1978)

However, the psychological, sociological and pedagogical foundations of outdoor adventure education deserve a greater understanding by the proponents of such educational experiences. Educators have to guard against promoting activities because they appear adventurous, but must learn how to create an adventurous climate for the participants. The fundamental intention of adven-education programmes is not to learn about adventure but to learn through adventure. Risk taking is a necessary life skill that needs to be learned, and there is reason to believe that

through adventure experiences one learns to calculate and to take risk in a safe and profitable manner. There is also the plausible assumption that what is learned through adventure is transferable and applicable in real life situations. As the old wisdom maxim goes: "L'avenir appartient aux audacieux".

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